

THE DANGER OF PSEUDO-ACCEPTANCE & REJECTION OF JESUS

LUKE 4:14-30

The Danger Of Pseudo-Acceptance (v.14-22)

- Jesus made _____ a priority in His life... We should too.
- The good news of the Gospel of Jesus Christ _____ from our spiritual slavery in _____, _____ and _____. He sets us free!
- _____ at the story of Jesus and _____ in Him as the Son of God are two distinct things.

“You see, beloved, it’s dishonoring to Jesus to call Him something less than He really is. Muslims say they honor Jesus as a great prophet, but they dishonor Him by denying He is the Son of God. Hindus say they honor Jesus by worshipping Him as one of thousands of gods, but they dishonor Him by not seeing that He is the only true God and all others are idols. Some people think they honor Jesus by saying, ‘He is a good moral teacher,’ but they dishonor Him by refusing to see He is the Savior of the world.” -- Thabiti Anyabwile

- Pseudo-Acceptance of Jesus is actually _____ of Him.

Rejection And Wrathful Anger (v.23-30)

Jesus uses two examples to show them how great this “Good News” is and how it is for ALL the nations of the world.

1. **Elijah & The Widow** (1 KINGS 17:7-16)
2. **Elisha & Naaman** (2 KINGS 5:1-14)

Why The Rage?

- In Jesus’ sermon here in Nazareth He has told these good, upstanding, moral, church-going Jews that they are poor, captive, blind, oppressed sinners that are in _____ from their _____ no different than the Gentiles God liberated in the Old Testament. These Jews, like the Gentiles, were in need of _____.

“Naaman was saved because, knowing he was a leper and that there was no hope for him apart from God’s grace, he trusted God. There are many lepers in the Church today -- and many starving widows. But they don’t know they are spiritually poor, spiritually captive, spiritually blind, spiritually oppressed. Upright, religious, family-focused, they become furious at the thought that they need God’s grace. Their enviable heritages and fine Church traditions insulate them from their spiritual poverty. In effect, they cast Jesus out. Those most in need of mercy and grace often know it the least.” -- R. Kent Hughes

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The Danger Of Pseudo-Acceptance (v.14-22)

- Jesus made worship a priority in His life... We should too.
- The good news of the Gospel of Jesus Christ liberates us from our spiritual slavery in darkness, blindness and oppression. He sets us free!
- Marveling at the story of Jesus and believing in Him as the Son of God are two distinct things.

“You see, beloved, it’s dishonoring to Jesus to call Him something less than He really is. Muslims say they honor Jesus as a great prophet, but they dishonor Him by denying He is the Son of God. Hindus say they honor Jesus by worshipping Him as one of thousands of gods, but they dishonor Him by not seeing that He is the only true God and all others are idols. Some people think they honor Jesus by saying, ‘He is a good moral teacher,’ but they dishonor Him by refusing to see He is the Savior of the world.” -- Thabiti Anyabwile

- **Pseudo-Acceptance of Jesus is actually outright rejection of Him.**

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1. **Elijah & The Widow** (1 KINGS 17:7-16)
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Why The Rage?

- In Jesus’ sermon here in Nazareth He has told these good, upstanding, moral, church-going Jews that they are poor, captive, blind, oppressed sinners that are in need of liberation from their spiritual bondage no different than the Gentiles God liberated in the Old Testament. These Jews, like the Gentiles, were in need of salvation.

“Naaman was saved because, knowing he was a leper and that there was no hope for him apart from God’s grace, he trusted God. There are many lepers in the Church today -- and many starving widows. But they don’t know they are spiritually poor, spiritually captive, spiritually blind, spiritually oppressed. Upright, religious, family-focused, they become furious at the thought that they need God’s grace. Their enviable heritages and fine Church traditions insulate them from their spiritual poverty. In effect, they cast Jesus out. Those most in need of mercy and grace often know it the least.” -- R. Kent Hughes